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SERMON BY THE REV. WILLIAM E. WYATT, D. D.

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THE DUTY OF CARING FOR THE PROMULGATION OF THE GOSPEL.

A Sermon,

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Acts xviii. 17.—"*Gallio cared for none of these things.*"

THE conduct and spirit of the proconsul, in the case here recorded by the sacred historian, may be advantageously employed to illustrate principles very prevalent in the world in regard to certain religious obligations.

"When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat, saying, This fellow persuadeth men to worship GOD contrary to the law. And when St. Paul was about to open his mouth in his defence, Gallio, interrupting him, said, unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words, and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue," probably supposing him to be secretly the defender of St. Paul, "and beat him before the judgment-seat. And Gallio cared for none of these things." This person, who held the office of Roman Governor in a province in Greece, was also distinguished as brother of the philosopher, Seneca. He was, moreover, so remarkable for his amiable deportment, that he had commonly superadded to his name, a term expressive of gentleness

and refinement. But notwithstanding the warrant thus afforded for expecting from him measures equally characterized by equity and benevolence, he put aside without examination a question involving the personal security of one entitled to his protection. He contemptuously described a matter affecting the worship of GOD, and the identity of CHRIST and the Messiah, as, "a question of words and names." After professing readiness to investigate officially any transaction marked by wrong or lewdness, he permitted the chief of the synagogue to be beaten before his tribunal, without resenting the violation of the laws, the indignity to himself, or the injustice to a subject. And it was after enumerating these matters, that the historian emphatically remarks upon them, "And Gallio cared for none of these things."

The spirit of the world is in all ages the same; and we have in the conduct of the Roman Governor, an apt example of the estimation in which many hold the truths of religion, and of the indifference with which even the intelligent and the amiable may suffer *its* interests to be sacrificed, while they avow the most glowing zeal for matters of secular importance. The earth is a vast field upon which the Almighty is carrying on his purposes of mercy to mankind. Every age previous to the Christian, had merely contributed to prepare them for the disclosure of those purposes, and for an active agency in their accomplishment. And when at length the whole was developed, and GOD, by his Son, sent forth a commission, "Go ye into all the world and preach the Gospel to every creature," it was addressed primarily to the twelve, as the individuals selected to bring out into action the whole vast instrumentality, but was by no means designed to stop there. But, sending an impulse through all the grades and avenues of society, the great enterprise of redeeming the lost and perishing world, became thenceforth the proper concern, the paramount business, of "every creature," and of every succeeding generation. And I have been led to attach importance to the conduct and spirit of the proconsul of Achaia, because it seems to present comprehensively, the reply which practical unbelief everywhere utters to

the appeal of the Gospel calling for protection and support. "If it were a matter of wrong or lewdness, reason would that I should attend to it. But if it be a question of words, and names, and of your law, touching the worship of God, I will be no judge of such matters." Brethren, the sacred writer has put the true comment upon such sentiments. "Gallio careth for none of these things." What do they involve? The worship of the true God, the propagation of his religion, the defence of his altars, the necessary influence of the whole upon public morals, the salvation of never-dying souls. What does the world esteem the legitimate and worthy objects of their care and zeal? Personal security, which, notwithstanding, it is often thought creditable ferociously to violate at the very foot of the tribunal; and fraudulent transactions, or excessive voluptuousness and lewdness, the very penalty for the last of which, in the higher ranks of society, is sometimes deemed rather a matter of triumph than of dishonor. Every thing else it is common to speak of as "questions of words and names."

To promote the objects of the Association now holding its annual meeting, and at the desire of whose executive the present preacher addresses you, your contributions will be asked this evening. You are liable to this description of appeal continually, and could attach yourselves to no Christian denomination, or congregation, where you would be exempt from it. Indeed at no period since the Gospel was promulgated, and the Church organized, has the Christian community been without such appeals. In the Epistle to the Corinthians, St. Paul writes to this effect. "As concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, that is, upon the first day of the week, let every one of you lay somewhat by itself in the treasury, as God has prospered him, that there be no gathering when I come." With the wider extension of the field of the Gospel, and the multiplied means for its dissemination, the necessity for those gatherings was increased. But the nature and force of the obligation are not every where perceived. If it be a duty to sustain such institutions as the present, it should be done both

effectually and cheerfully, for the LORD "loveth a cheerful giver." It will be equally in correspondence with the view taken of the text, and with the object, and presumed expectation of the Society at this time convened, to show *the grounds of our duty, to care for the promulgation of the Gospel, and the salvation of souls; and to act, according as* GOD *has prospered us, in correspondence with such sympathy.*

The brief statement of a few positions in their natural sequence and dependence, will I trust suffice for this purpose.

1st. There is a great amount of moral evil existing in the world, detracting from the glory of GOD, and the welfare of man. And this, together with the sympathy which it claims, will be inferred from the most hasty reference to the condition, at this moment, of several great branches of the human family.

The curse which man's transgression invoked upon the earth, seems to have fallen with least force upon the abode of his innocence; and the delights of an earthly paradise are seen still to linger about the spot where he once enjoyed the communion of his Maker. But it is not so there with his moral and religious privileges. And vast regions, in which those elder brothers of the human family planted settlements, and built cities, and founded nations, are now enveloped in the gloom of an enslaving and polluting idolatry. The land of prophets and patriarchs; the scene of the victories of GOD's people, and of the mysterious workings of his providence; the territory which was honored by the footsteps of the Author of our redemption, is a land of unholy dominion, of moral darkness, of spiritual captivity. How can these millions be restored to the purity and dignity which are the prerogatives of their being? Descendants of a people whose history is identified with every event in the gradual development of the plan of redemption; the very region which they inhabit, and much more their moral condition, is invested with a controlling power over the feelings.

But to some, the claim seems obsolete, our sympathy morbid, and the scheme of evangelizing them visionary and impracticable. And yet what is the topic, which perhaps more than any other, has lately combined in one impulse the sensibilities

of every civilized nation! Was it not for the descendants of the patriarchs in the cause of freedom, for the posterity of the elder brothers in literature, eloquence, and poetry; for a nation sprung from lawgivers, and heroes and patriarchs, that the hearts of every enlightened people have been vibrating, now, with tenderness and compassion for their sufferings, and again with indignation against their oppressors; — sometimes throbbing with elation at their triumphs, and again trembling into despondency at the story of their protracted wrongs? And does not Greece owe this mighty impulse of sympathy, ennobling alike to her and to ourselves, to the tenderness which her earliest history inspires, to the sacred charm shed over her land, by the valor and the learning of ages long gone by? And shall we discover no fascination in the history of the ancient nations among whom JEHOVAH wrought his wonderful works, to move our hearts toward *their* descendants also, bound in the fetters of a dark, idolatrous, superstition?

There is another great branch of the human family whose captive bleeding condition I know not how justly to depict. For such terms do not present its most pitiable attributes. It is captive to its own horrible lusts, bleeding at the altar of its own dark idolatries. Claiming as some of the empires of Africa do, the most remote antiquity, the fountains from which Greece derived her stores of literature and science; celebrated for the splendor of their courts, for the magnificence of their libraries, for the perfection of their acquaintance with the arts, we read in the present abject condition of the native tribes, an unanswerable proof of man's dependence, for moral and intellectual dignity and pleasure, upon the influence of revealed religion. There idolatry, with all its stupid and polluting rites; a system of continual warfare between jealous, petty principalities; the entire absence of every thing like intellectual occupation, or refinement; and a social character, marked, as that of unrenovated man always must be, with the influence of our most ignoble, and violent propensities; combine to render their condition universally and almost hopelessly degenerate. The night of their suffering has been a long one. Its periods

are marked only by renewed violations — more desolating captivities. In this season of impenetrable darkness, does not "Ethiopia stretch forth her hands unto God?"

The present condition of the aborigines of our own country is deeply and justly affecting. For ages had their tribes enjoyed in security the possession of this continent, from sea to sea. Finding the supply of their few and simple wants in its vast forests; reposing by its calm rivers and lakes, or roaming through its boundless solitudes; their habits and taste rendered them independent of the comforts which we could afford them by civilization. They were devoid also of many of those vices, which, like tares scattered among the good seed of the husbandman, fail not to spring up as luxuriantly as the happier fruits of refinement. Little more than three centuries have elapsed since they first beheld our forefathers invading their repose; and what is at this moment, the whole population of all their tribes, once spread over these two millions of miles? Driven by perpetually renewed encroachments to a mere skirt of territory, it does not amount to half a million. During the same period we have planted in their stead a population of perhaps twelve millions; and have bestowed upon them, in return for their boundless continent, and rude independence, the knowledge and the inextinguishable love of intoxicating liquors; the diseases of Europe, one of which, in particular — the small pox — has swept off in some cases two-thirds of a whole tribe in a single year; and we have inspired them more frequently with abhorrence of our refinement, and contempt of our moral principle, than with admiration of that Gospel which, as Christians, it should be our endeavor to promulgate, and recommend. Subtle in their transactions, eloquent in debate, tremendous in war, reading the open volume of nature, with a lively perception of its truths, what do we see, notwithstanding, to be the *moral* character and condition, of the native savage of this country? It is exactly that to which the heart of every child of Adam is prone, without the direct or indirect influence of revealed religion. It is what the religion of nature produces. It is superstitious, lustful, sanguinary, vindictive.

The last great branch of the human family which I shall name, is to be found dispersed through the remote and less cultivated States of the Union, or settled in parishes once prosperous, but by which a regular ministration of the word and ordinances is not now enjoyed. Their scattered population, the narrowness of their resources, the sectarian jealousy by which they are, in some cases assailed, are among the causes of the privations which they endure. The attachment which they cherish to the simple and majestic worship of our sanctuary, heightens their sense of those privations. And while their sabbaths pass drearily along, unhallowed by the exercise of social prayer and praise; while their children are growing up without the baptismal covenant, or effectual religious instruction; and, while in their own infirmities, and in the last stern conflict with temptation, no gospel privileges can be procured to sustain the trembling spirit; they must often be reminded of the plaintive language of the captive Jews in Assyria:—"By the rivers of Babylon we sat down and wept when we remembered thee, O Zion."

Such is the field of moral desolation, which, at the expiration of more than eighteen hundred years since the first promulgation of the Gospel, the world still presents. Now, I say, that in all this there is a great amount of moral evil, detracting from the declarative glory of God, and the well-being and happiness of man. Few points, however, in the human character, are more mysterious, than the profound apathy with which men can learn to look at the wretchedness — bodily and spiritual — brooding over other lands. And yet it would seem that but slight reflection upon what is apparent among ourselves, might awaken for them a lively sensibility. Surrounded as we are by all the privileges which characterize an enlightened and refined state of society; moulded by education, and early habits, to a perception and love of what is decorous and honorable; stimulated to the cultivation of holiness, even by interest and ambition; admonished unceasingly by all the institutions of Christianity, its festivals, its lectures, its sealing ordinances, its everlasting promises and penalties; — what is, notwithstanding, the effect

of all these combined moral agents upon multitudes in society? — With what difficulty are they kept within the path of duty and virtue! How slow the process of purifying and exalting their nature! What then must we imagine to be the moral condition of that multitude in remote dioceses, and decayed parishes, who have grown up devoid of every thing like Christian education; breathing, as tens of thousands do from their infancy, an atmosphere of licentiousness; rejoicing in no sabbaths; taught not to seek in the sacred page, the law of their conduct, nor a refuge in the trials and sorrows of their humble condition. And what must be the brutality of profligate passions, the injuries, the retaliations, the transformation of the human into the diabolical nature, which distinguish *heathen* nations and tribes? Are not the very temples of their gods offices of the vilest debauchery? Do they not tremble there and worship, not merely before images of stone, graven with art and man's device, but also before the names and the attributes of spirits accursed? What is it calls forth the shout and the exultation at their festal rites, but the expiring groan of some captive taken in war, — the immolation of an unconscious infant, or of an infirm and aged parent, — the shriek of a widow, as her quivering limbs are bound to a livid corpse upon the funeral pile! Would the *close* contemplation of such scenes move every bosom? And do they become less odious, or less pitiable, because we are not brought into immediate contact with them? They are our brethren; children of the great God of the Universe; the purchase of Christ's blood, of whose moral condition at this moment, I am speaking. And can it be, that for all this infatuation and guilt which He must abhor, and, for all this wretchedness which He must pity, God has provided no effectual remedy? "Is there no balm in Gilead? Is there no physician there?" Why are such nations so infatuated and so corrupt? Not from any characteristic inferiority of species, or feebleness of intellect, but because the light of Christ's religion has not dawned upon them. In the very bosom of the most opulent and refined cities of this country or of Europe; in the midst of this Christian population, does

not the scrutiny of justice, and the arm of power, continually drag to light individuals, and bands of individuals, as ripe for crime, and as practised in atrocious crime, as the most besotted idolaters ever were? And why are they so, but because the religion of JESUS CHRIST, while it irradiates and warms all around, has never been allowed to send its holy influence into their souls. In one word, because they are living "without GOD in the world."

Now, brethren, let me ask the honest and deliberate judgment in the matter, of the individual among you, who, like Gallio, may care least for these things; — is it to be inferred from the known attributes of the ALMIGHTY, as they are proclaimed in his Gospel, and manifested in his works and daily providence; from the solicitude which he discovers for our bodily comfort; and from the strivings against sin which he awakens in every conscience; is it to be inferred that the idolatry of the Pagans is a matter of no concern to GOD? Is it to be inferred that the immorality among so many professing Christians, and the privation of Gospel privileges which is the affliction of wide districts in our own land, are in correspondence with his pleasure and purposes? This can admit but one reply, that "GOD is holy," and that *a holy* GOD *must hate iniquity*. If then, a remedy is designed, and must be found, for prevailing sin, it must either be in the direct and supernatural interposition of heaven — which is contrary to the whole analogy of his present dealings with us, — or the means intended, is the instrumentality of man. What is the whole plan of his measures by which our enjoyment is supplied, and our life sustained? The earth yields its corn, and its fruits, only to the persevering agency, to the toilsome culture of man. The diseases of the body find their mitigation and cure in the application of human skill. The moral character of youth is formed, not by the plastic power of the spirit of GOD alone, but under vigilant, and ingenious, and untiring human control. The mysteries of science are not developed, — the seemingly magic power of the mechanic arts is not revealed to the philosophic mind, except as the result of determined scrutiny. When providential calamities are permitted

to befall remote towns, or countries, the remedy, — the restoration — is not attained by a similarly direct providential appointment, but human compassion and human agency are called for, and promptly yielded too. And why should we expect that religion, more precious than all the other bounties of heaven, should be showered down upon the slothful, reluctant, undiscerning world, when abundant means are furnished for sending its sacred record to every shore, and to every tribe? Had not the ALMIGHTY a right — creating men of one family, and thus binding them in endearing ties to each other, — had he not a right to make us all, his agents for disseminating a knowledge of his religion, and of the means of salvation? Is there not in the heartless response of the world when called upon to minister the hope of salvation, the ordinances of religion, to their destitute brethren, something like the spirit of Cain, when he asked of GOD, "Am I my brother's keeper?"

But without further enlargement upon this point, whatever you and I may judge *of the expediency* of leaving to us, to carry on, and make known to our brethren, the purposes of GOD in redemption, *is it not the fact that* GOD *has so left it?* and after all that CHRIST, and his Spirit, and his apostles, have done to evangelize the world, "to send the Gospel to every creature," if man were at this moment to withhold all further agency, would not whole nations remain for ever ignorant of the very name of CHRIST, and the rest of the world perhaps sink back again in the course of a few ages, to former immorality and idolatry? Yes, brethren, the work of sustaining the Church where it now exists, and of sending it with all its attendant institutions, to districts and countries now destitute of it, must be effected; and must be effected by man. You and I, — GOD grant that we may acquit our conscience of some portion of its responsibility in the matter this night! — You and I, all men enjoying Gospel privileges are the instruments, by whom this great work is to be accomplished. Even through us the idolatry eventually of pagan lands is to be dispersed by the Gospel of JESUS CHRIST.

There is then a work, a *great*, and *difficult* work, a work of

mercy, a holy enterprise, to which we all acknowledge that God has called *man*. If it be not taken up, and with energy *by devout men*, who have felt the power and consolations of religion, *will men of the world adopt and carry it on?* No man dreams of such a thing. But Christianity is presented under various modifications, more or less strictly conformed to the primitive standard. Although when it had received at one period, through the influence of peculiar circumstances, a vast accession of foreign doctrines and observances, the intelligence and genuine devotion, and discerning faith of the Christian world, rose in their combined force, — aided it is true by some coadjutors of a less worthy character, — and indignantly threw off the mighty mass of corruption, yet notwithstanding this convulsion in the moral world, a great portion of believers, cherishing opinions and ceremonies ingeniously adapted to the passions and to the taste of erring man, still remain attached to the Church of Rome. There are also various other Christian associations, distinguished by peculiar doctrines and names. Our Church is bound together by the conviction, that while she threw off at the Reformation all that did not belong to the primitive apostolic Church, she carefully retained all that did. And while we esteem her rites and ordinances, and articles of faith, singularly pure, orthodox, and edifying, we find cause for gratitude to God in the strict correspondence between the government of the Episcopal Church, and the government which the apostles set up in the churches founded by them, and cemented by their blood. Yet, as it was remarked with palpable truth, that if Christians do not become the agents for propagating the Gospel, men of the world never will; with equal justice it may be said, that *if* Protestant *Churchmen* do not advocate the cause *of primitive truth and order*, *Romanists and separatists* never will. That which we esteem the nearest approach on earth to the purity of the Gospel system, must be extended to other districts of this country, and other nations of the globe, by Churchmen, or it will not be enjoyed by them at all.

I know that, by such an observation, I may be for a moment, chilling the sympathy which a view of the moral desolation of

the world might excite, and I imagine that I hear reiterated the language of Gallio: — "So far as the dissemination of religion is a matter to repress wrong, or lewdness, reason would that we should co-operate with you. But when you represent it to be a question of words and names, and of your law, look ye to it, for we will be no judges of such matters." And because we speak of disseminating an *authorized* ministry, and *valid* ordinances, and *a primitive* Church, the Christian advocate is driven from the tribunal of such men's heart and conscience. Let me affectionately exhort you,—any who may discover the secret rising in the bosom of such a sentiment,—to reflect upon the principle by which the inspired historian accounted for its existence in the Roman governor. "Gallio cared for none of these things."

I am aware that to a large portion of our Church from various causes, this topic has hitherto been an unwelcome one. Many are remote from the cities, which have generally been the great centres of action, in such matters, and discussion and excitement have scarcely reached them. Others have been engrossed by the paramount and sometimes perplexing interests of their own parish, and it seemed to them a wise and beneficial policy to discourage a division of interests and means. And because the subject was an unwelcome — and thus became an unprofitable one, the clergy have allowed themselves to be confined to considerations more immediately affecting the welfare of their own districts. Some having the eye, and the heart filled with objects of pity, of deep and thrilling interest, at their feet, have been forgetful of the unenlightened savage, and of the little Christian flock without a shepherd, languishing and dying on the borders of our land. Must I not fear that there are others into whose souls, the anguish and terror of their own lost state, the power of crucified love, the joy of the Holy Ghost, the holy transport of the hope of heaven, have never entered, casting a shade over the pursuits and possessions of life; and that they are therefore incapable of feeling the worth of Gospel truth in its relation to their distant brethren. Judging from the magnitude of the benefactions to various schemes

of benevolence and religion, in other countries and societies, what may be denominated comprehensively *the missionary spirit* appears to exert less power among us than among them. With a few honorable exceptions, we have nothing in correspondence with their self-devotion and zeal as exhibited in pecuniary efforts. And yet we partake not less than they, of all the riches of redeeming mercy. Now, my brethren, there is one important view to be taken of this duty, which, properly appreciated, might change the whole aspect of the thing to your heart. The great Author and Disposer of our being would no doubt call out our agency in evangelizing the world, because such an agency is known to have a direct and sensible moral influence upon the individuals holding it; and because, in proportion as we promote the power of religion in the world, we increase the security of our own enjoyments. But there is a higher consideration still. The Psalmist wrote, and St. Paul quotes the passage; — "The earth is the LORD'S, and the fulness thereof. Every beast of the forest is his, and so are the cattle on a thousand hills." And so are we; and all that we can do, and all that we can accumulate, and all that we can devise, all are his by right of creation, of sovereignty, of preservation, by virtue of our final accountability to him. It is objected, however, that GOD freely blesses your labor, and your schemes; and through his bounty makes you the lawful and *unqualified* proprietors of certain portions of the earth, and of its wealth, as the fruits of your industry? This is doubtless the case, considered in relation to your fellow-men. But is there not reason to believe that a part of this bounty, and this blessing, is bestowed by Him expressly with reference to the vast calls which the advancement of religion will make upon the human family? And that if it were not on account of this agency, which he demands of you, your prosperity would have been narrower, your resources less? Have you not then in your hands, derived from the great Proprietor, who dispenses both riches and poverty, two distinct funds; one for your own personal and social accommodation; another which, as stewards, GOD commits to you, for the advancement of his vast designs

and enterprises of mercy? How this view of it dignifies and hallows the observance which, I have before remarked, was directed by St. Paul; that in the Christian assemblies for worship in his day, collections should be made for the saints! In any other view would it not be a mere pecuniary arrangement, or the extortion of an odious though unavoidable tax, almost desecrating the temple and the occasion? But thus regarded, it is a sacred and impressive transaction, when a portion of the great family of GOD, entering into his temple to worship there, unite publicly in placing upon his altar, his own share of the product of his own domain, which he ordains for the use of the ignorant and of the destitute. The loaf which your priest breaks and distributes among you, is not, in this view, confined within these walls. The word which he preaches is not received only in *your ears*. The prayer which he utters is not only destined to warm *your hearts*. But at the very hour of rejoicing in the consolation, which CHRIST's ordinances afford to your own trembling spirit, you thus send a portion of that consecrated loaf to languishing souls beyond the ocean and the mountain. You cause the glad sound of the Gospel, as it thrills through your own bosom, to go out, and cheer, and sanctify the tenements of the far-distant wilderness. You waken a voice of prayer, a song of praise in many a solitary cabin, and make the forests of the hitherto untutored Indian, vocal with the story of a Saviour's love. And is not this a noble part of worship? Is not this not only to build *one sanctuary* to GOD, but to convert the whole earth into a vast temple, and to place your oblations at the same moment, perhaps upon a thousand altars. As stewards, — and who will deny that he is GOD's steward, — as stewards is it not safe? As children of a common Parent is it not dutiful and affectionate? As worshippers of the universal Sovereign, is it not a fit oblation?

Ascertain, then, whether your appropriation hitherto, of the bounties of Heaven, has been governed by such principles, or by selfish principles; whether there has been a correspondence between your efforts, and the amount of the work; whether the ALMIGHTY in his wisdom has not ordained that wealth

should accumulate in the hands of individuals, as in a vast reservoir, merely for the more powerful impulse which it may thus be made to give in the furtherance of his designs. There are, you object, millions within our own borders, and in Asia, and Africa, — millions, yet to be evangelized. But when you consider that the whole earth is GOD'S, and its secret wealth to be drawn out, that redemption may be universal in its offer, and mighty in its operation, you will discover that, great as the enterprise is, it can be effected.

Yes, the grounds for this conviction are equally consoling and animating. "Without holiness no man shall see GOD," is, it is true, a decree operating no less inflexibly in rude hamlets and remote districts, than in more favored communities, where education and refinement have chosen their seats. And to carry the holy law of GOD into every country and town, into every lane and alley, and to cause it to be a living principle of justice, and purity, and sobriety through all the unseen ramifications of the vast multitude, and to subdue every stubborn, rebellious spirit there, — this is an appalling obligation and necessity. It is an enterprise which confounds rather than animates one; and from which all shrink whose dependence is not on the faithfulness of the promises, and the might of the GOD of Israel. But the same Spirit which sustained the obscure illiterate apostles, going out two by two, into a world, whose characteristics were pride, superstition, love of power, and of vain philosophy, — going out to expose that pride, to cast contempt upon that superstition, to defy that power, to combat that philosophy, to revolutionize the moral aspect of that world, — the same Spirit sustains and animates the believer in the present day. And the success of that holy apostolic band, forbids despondency and unmanly apprehensions among us. The victory which the Gospel then achieved over idolatrous empires, is a pledge of our success; for in many cases we co-operate with laws *already Christian*, and seek to make our gradual progress in cabins and villages, already filled with admiration of the doctrines of "the Prince of Peace." We may overrate the difficulty of carrying the Gospel to an unsancti-

fied people, as, in reflecting upon our own accountability for continuing in a state of imperfect holiness, we may make a dangerous allowance for human infirmity. A man wishing to apologise for his unfaithfulness in religion exclaims: — With all these instinctive passions within, and all these cares, perplexities, seductions without, what can I do to acquire the exalted perfections of the Christian character? Nothing, — in your own unaided strength, positively nothing effectual. But to this you are not called. For "God worketh in us to will and to do." It is in God's strength, that we are to do the work of God. And if this be the case with each individual, the spiritual nourishment of whole classes of men, of the vast multitude, of the Church of Christ, may be effected by the same means. Take a single child, and behold all the institutions of a Christian social state about to be employed, that he may be educated for immortality, and it appears that there can be scarcely any uncertainty in the result. And we are only confounded when our minds attempt to comprehend at a glance all the countless objects of divine grace. But recollect that the immensity of God's nature pervades the field of human action. Did ever a sparrow fall to the ground because there are so many of them to be the objects of his providential care? Did ever an insect perish because there are myriads of insects in each tribe? Did ever a planet fall from its orbit because of the number of the bright hosts which are rolling majestically beneath his throne? And shall a single immortal spirit languish in sin, and fall at length from its glorious destiny, because God has peopled the earth with so many of those candidates for his everlasting favor? We may, in our unbelieving apprehensions, looking upon the feebleness with which the word is preached, and the lukewarm devotion which accompanies the administration of the ordinances, — we may ask in relation to the best means of grace, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" But let us never forget that the power and love of God are adequate to the utmost wants of his creatures. Accompanied with his blessing, a single discourse conveys instruction to

thousands. What fruits sometimes proceed from a small tract! With what power, with what sweetness, will a single passage of the word, under peculiar circumstances, descend into the troubled heart! And in the absence of every *means*, how sensibly are the reviving communications of the divine will sometimes made to us, when we least expect, and perhaps little desire the mercy! As the sacred instrument with which the Psalmist accompanied his devotion, when placed in a favorable state, needs nothing but the breath of heaven to draw forth its rich and touching melody, so the bosom of the believer, if but calmly resigned to the love of God, will sometimes find the gales of his Spirit breathing upon its affections, and wakening in them, without the ministry of man, an impulse, a voice of devotion, which ascends and mingles with the song of angels.

There are some considerations peculiarly encouraging to us, when we engage in this cause. It is well known that the principles of our Church are equally distinguished by their evangelical, and liberal character; and that while she overlooks the minor and sectarian peculiarities of opinion among her Christian brethren, her articles and creeds are more universally admitted, than any others, to be a true standard of gospel doctrine. In extending to a Missionary Society, established under such auspices, your sanction and aid, you contribute to the common cause of Christianity, at the least possible expense of sectarian interest, and prejudice. "Cast then, thy seed upon the waters;" God's providence will guide the current; "and after many days, thou shalt find it again." Could you witness the gratitude of a single poor, but devout family, after living for some years remote from the sanctuary and its ordinances, at the first approach of the Missionary to their humble home; could you behold the mingled cheerfulness and sanctity, which his presence imparts to their sabbath, the comfort in their trials, the contentment diffused throughout their lone condition; with what enthusiasm would you engage in our cause! I would not inordinately magnify mine office, brethren, but there are other seasons in which it is mournful and terrifying to be alone; — I mean, to be without the embassador for Christ.

And when the trembling spirit is wrestling in its last earthly agony, with phantoms of temptation, as they arise in remorse for the past, dread of the unknown future, the faintings of a dissolving body, the anguish of parting with all that is beloved and worthy, — with all that must be helpless and destitute without us; — oh, then, what a holy power is delegated to the servant of GOD, at that bedside! Never was a cup of cold water as precious to the fevered lips of the dying, as the voice of him whom JESUS sends to whisper there; — "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. In the valley of the shadow of death, my rod and staff shall be thy comfort; for though thy sins were as scarlet, they shall be white as snow; though they were red like crimson, they shall be as wool." Only the revelations of that day wherein CHRIST shall translate his Church militant, rich in the spoils of the subjected and hallowed earth, to his triumphant kingdom, can disclose the amount of virtue and happiness, which such a society, in all its branches, by all its agents, through the whole period of its operation, may impart, — virtue and happiness to man, glory to GOD. And if, instead of caring "for none of these things," with Gallio, in sustaining this cause, you should incur any sacrifice or privation, remember the injunction and the promise implied in the words of the good Samaritan: "TAKE CARE OF HIM, AND WHEN I COME AGAIN I WILL REPAY THEE."

THE SAVIOUR'S "GIFTS TO MEN."

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of GOD.—1 *St. Peter* iv. 10.

THE earth that in her genial breast
Makes for the down a kindly nest,
Where wafted by the warm south-west
It floats at pleasure,
Yields, thankful, of her very best,
To nurse her treasure:

True to her trust, tree, herb, or reed,
She renders for each scatter'd seed,
And to her LORD with duteous heed
Gives large increase:
Thus year by year she works unfeed,
And will not cease.

Wo worth these barren hearts of ours,
Where Thou hast set celestial flowers,
And water'd with more balmy showers,
Than e'er distill'd
In Eden, on the ambrosial bowers—
Yet nought we yield.

Largely Thou givest, gracious LORD,
Largely thy gifts should be restored;
Freely Thou givest, and thy word
Is, "freely give."*
He only, who forgets to hoard,
Has learn'd to live.

Wisely Thou givest—all around
Thine equal rays are resting found,
Yet varying so on various ground
They pierce and strike,
That not two roseate cups are crown'd
With dew alike:

Even so, in silence, likest Thee,
Steals on soft-handed Charity,
Tempering her gifts, that seem so free,
By time and place,
Till not a wo the bleak world see,
But finds her grace:

* St. Matt. x. 8.

Eyes to the blind, and to the lame
Feet, and to sinners wholesome blame,
To starving bodies food and flame
By turns she brings,
To humbled souls, that sink for shame,
Lends heaven-ward wings:

Leads them the way our Saviour went,
And shows Love's treasure yet unspent;
As when the unclouded heavens were rent
Opening his road,
Nor yet his Holy Spirit sent
To our abode.

Ten days the eternal doors display'd
Were wondering (so the Almighty bade)
Whom Love enthroned would send, in aid
Of souls that mourn,
Left orphans in Earth's dreary shade
As soon as born.

Open they stand, that prayers in throngs
May rise on high, and holy songs,
Such incense as of right belongs
To the true shrine,
Where stands the Healer of all wrongs
In light divine;

The golden censer in his hand,
He offers hearts from every land,
Tied to his own by gentlest band
Of silent Love:
About Him winged blessings stand
In act to move.

A little while, and they shall fleet
From Heaven to Earth, attendants meet
On the life-giving Paraclete,
Speeding his flight,
With all that sacred is and sweet,
On saints to light.

Apostles, Prophets, Pastors, all
Shall feel the shower of Mercy fall,
And starting at the Almighty's call,
Give what He gave,
Till their high deeds the world appal,
And sinners save.

KEBLE.